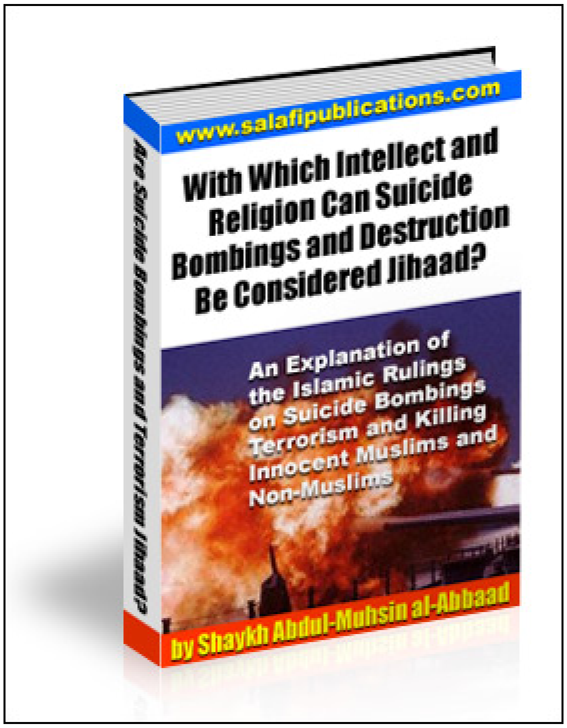

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With Which Intellect and Religion Can Suicide Bombings and Destruction Be Considered Jihaad?
An Explanation of the Islamic Rulings on Suicide Bombings Terrorism and Killing Innocent Muslims and Non-Muslims
by Shaykh Abdul-Muhsin al-Abbaad
Are Suicide Bombings and Terrorism Jihaad?

WITH WHICH INTELLECT AND RELIGION CAN SUICIDE BOMBINGS AND DESTRUCTION BE CONSIDERED JIHAAD?

The *Muhaddith* of al-Madeenah, al-'Allaamah 'Abdul-Muhsin Ibn Hamad al-'Abbaad

Version 1.0

'Indeed, that which has occurred from suicide bombings and destruction in the city of ar-Riyaad and whatever was discovered as a result of that from weapons and explosives in Makkah and al-Madeenah in the earlier part of this year, 1424H, then it is all the end result of being misled by *Satan* and his beautification of excessiveness and extremism for those who were responsible for that. So these events that have occurred are from the most disgraceful of crimes and corruption in the earth. And what is more disgraceful is that *Satan* beautifies these events as *Jihaad* for the one who carries them out. So with which intellect and Religion can suicide, killing of Muslims and those under protection by treaties, terrorizing those under security, turning women into widows and children into orphans and the destruction of buildings along with whatever is inside them be considered *Jihaad*!?'

Author: al-'Allaamah 'Abdul-Muhsin Ibn Hamad al-'Abbaad
Translation: Maaz Qureshi

INTRODUCTION:[1]

بسم الله الرحمن الرحيم

The praise is for Allaah. We praise Him, seek His aid and ask for His forgiveness. We seek refuge with Allaah from the evils of our own selves and from evils of our actions. Whosoever Allaah guides, then there is none that can misguide him, and whosoever Allaah misguides, then there is none that can guide him. I testify that there is none worthy of worship besides Allaah alone, without any associate. And I testify that Muhammad is His servant and Messenger. O Allaah, send peace, salutations and blessings upon him, his family, his Companions and whosoever traverses his path and is guided by his guidance until the Day of Judgement. To proceed:

SATAN MISLEADS THE MUSLIMS BY WAY OF NEGLIGENCE AND EXCESSIVENESS:

So *Satan* has two entranceways upon the Muslims, through which he carries out the task of misleading them and misguiding them. One of these entranceways is that when the Muslim is from amongst the people of negligence and disobedience, *Satan* beautifies disobedience and desires for him, so that he remains far away from Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Paradise is surrounded by adversity, and the Fire is surrounded by desires (*shahawaat*)."[2]

The second entranceway of *Satan* is that when the Muslim is from amongst the people of obedience and worship, he beautifies excessiveness and extremism in the Religion for him, in order to corrupt his Religion. Indeed, Allaah the Mighty and Majestic said,

QURANIC VERSES AND PROPHETIC STATEMENTS WARNING AGAINST EXTREMISM IN THE RELIGION:

"**O people of Book! Do not go to extremes in your Religion, and do not speak about Allaah, except the truth.**" [Sooratun-Nisaa' 4:171]

And Allaah said,

"**Say: O people of the Book! Do not exceed the limits in your Religion other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed themselves from the Right Path.**" [Sooratul-Maa'idah 5:77]

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[1] The following is a translation of the new treatise, *Bi Ayyi 'Aql wa Deen Yakoonat-Tafjeer wat-Tadmeer Jihaadan*, of the *muhaddith* of al-Madeenah, al-'Allaamah 'Abdul-Muhsin al-'Abbaad.

[2] Related by al-Bukhaaree (no. 6487) and Muslim (no. 2822).

The Prophet (*sallallaahu 'alayhi wa sallam*) said, "Beware of *al-ghuluww* (extremism) in the Religion, since those who came before you were only destroyed due to extremism in the Religion."[3]

FAULTY UNDERSTANDINGS OCCUR AS A RESULT OF FOLLOWING DESIRES AND NOT RETURNING BACK TO THE PEOPLE OF KNOWLEDGE:

So from amongst the plots of *Satan* upon these extremists is that he beautifies for them the following of desires, obeying their leaders and evil understanding. And *Satan* causes them to abstain from referring back to the people of knowledge, so that the people of knowledge will not be able to enlighten them and guide them towards the correct view. As a result of this, they remain in their error and misguidance. Allaah the Mighty and Majestic said,

"**And do not follow desire, since it will mislead you from the Path of Allaah.**" [Soorah Sa'd 38:26]

And Allaah said,

"**And who is more misguided than the one who follows his own desire without guidance from Allaah?**" [Sooratul-Qasas 28:50]

And He said,

"**Is it then the one to whom the evil of his deed is made to seem good? Indeed, Allaah misguides whomsoever He wills and guides whomsoever He wills.**" [Soorah Faatir 35:8]

And He said,

"**Is he who is upon a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own desires?**" [Soorah Muhammad 47:14]

And He said,

"**It is He who has sent down to you the Book. In it are the Verses that are entirely clear, they are the foundations of the Book, and there are others that are not entirely clear. So as for those who have a deviation in their hearts, then they will follow from it that which is unclear, seeking discord and an interpretation.**" [Soorah Aali-'Imraan 3:7]

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[3] **Saheeh:** Related by Ahmad (1/215, 347), Ibn Maajah (no. 3029) and an-Nisaa'ee (5/268). Stated Shaykhul-Islaam Ibn Taymiyyah in *Iqtidaa'us-Siraatil-Mustaqeem* (p. 106), 'Its *isnaad* is *saheeh* according to the condition of Muslim.' And Imaam al-Albaanee agreed in *Silsilatul-Prophetic Statementsis-Saheehah* (no. 1283).

There occurs from ’Aa‘ishah (*radiyallaahu ’anhaa*), that the Prophet (*sallallaahu ’alayhi wa sallam*) recited this *aayah* and said, “When you see those who follow that which unclear from it (the *Qur‘aan*), then those are the ones whom Allaah has mentioned. So beware of them.”[4] And the Prophet (*sallallaahu ’alayhi wa sallam*) said, “Whosoever Allaah desires good for, He grants him understanding of the Religion.”[5] So the wording of this *hadeeth* proves that a sign of Allaah desiring good for the servant is that He grants him understanding of the Religion. And the understanding of this *hadeeth* includes proof that whosoever Allaah does not desire good for, then he will not attain understanding of the Religion. Rather, he will be afflicted by a poor understanding of the Religion.

Ibn ’Abbaas Debates the Khawaarij Concerning Their Faulty Understanding, and Two Thousand From Amongst them Repent:

And from the evil understanding of this Religion is that which was attained by the *Khawaarij*[6] who revolted and fought against ’Alee (*radiyallaahu ’anhu*). This was because they understood the texts of the *Sharee’ah* with an erroneous understanding, which contradicted the understanding of the Companions (*radiyallaahu ’anhum*). Due to this, when Ibn ’Abbaas (*radiyallaahu ’anhumaa*) debated them, he clarified to them the correct understanding of the texts. So there returned from amongst them those who returned, and the remainder of them did not return back from their misguidance. And the story of his debate with them has been recorded in the *Mustadrak* (2/150-152) of al-Haakim (d.405H), and the *isnaad* is *saheeh* upon the condition of Muslim (d.261H). In it is the statement of Ibn ’Abbaas, “I have come to you from the Companions of the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*), from the *Muhaajireen* and the *Ansaar*, so that I may inform you of what they say. They are well aware of what they say, as the *Qur‘aan* was sent down upon them. And they are more knowledgeable concerning the revelation than you, and it was revealed amongst them. And none of them are amongst you.” So some of them said, ‘Do not argue with the Quraysh (i.e. since Ibn ’Abbaas is from the Quraysh), since Allaah says,

“**Rather, they are a quarrelsome people.**” [Sooratuz-Zukhruf 43:58].’

Stated Ibn ’Abbaas, “And I have come to a people whom I have not seen anyone more severe in striving hard than them. Their faces have become pale from staying up late at night, it is as if their hands and feet do not deter them.” So there remained those who

[4] Related by al-Bukhaaree (no. 4547) and Muslim (no. 2665).
[5] Related by al-Bukhaaree (no. 71) and Muslim (no. 1037).
[6] The *Khawaarij* were the first sect in Islaam to split away from the way of the Prophet (*sallallaahu ’alayhi wa sallam*) and his Companions. They arose in the caliphate of ’Alee, making *khurooj* (rebellion) against him, before the arbitration between him and Mu’aawiyah (*radiyallaahu ’anhumaa*). From their false *’aqeedah* (creed) is: allowing rebellion against the legitimate Muslim ruler – whether pious of wicked, and declaring a Muslim to be a *kaafir* (disbeliever), due to commission of a major sin. They were described by the Prophet (*sallallaahu ’alayhi wa sallam*) as the Dogs of the Hellfire. Refer to *al-Maqaalaatul-Islaamiyyeen* (1/168) of Abul-Hasan al-Ash’aree, *al-Bidaayah* (8/22-44) of Ibn Katheer and *Fathul-Baaree* (12/282-302) of Ibn Hajr.

remained. So some of them said, 'Let us speak with him and let us see what he says.' 'I said, 'Inform me of that which you harbour against the son of the uncle of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and his son-in-law, the *Muhaajireen* and the *Ansaar*.' They said, 'Three issues.' I said, 'What are they?' They said, 'As for the first of them, then he ('Alee) has allowed men to judge in the affair of Allaah, yet Allaah the Exalted says,

"**The judgement is for none but Allaah.**" [Soorah Yoosuf 12:40]

So it is not for men and it is not for judges.' So I said, 'This is only one issue.' They said, 'As for the other issues, then he fought his enemies, yet he did not take any prisoners or war booty. So if those whom he fought were disbelievers, then their imprisonment and war booty has been made lawful. And if they were believers, then fighting them is not permissible.' I said, 'These are only two issues, so what is the third?' They said, 'Indeed, he erased the title, 'Leader of the Believers' from himself, so therefore he is the leader of the disbelievers.' I said, 'Do you have anything besides this?' They said, 'This is sufficient for us.' So I said to them, 'Do you hold that if I recite to you from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*), that which refutes your statement, that you will obey?' They said, 'Yes!' So I said, 'As for your statement that he has allowed men to judge concerning from the affair of Allaah, then I shall recite to you that which shows that Allaah relegated His judgement to men concerning the price of four *dirhams*, concerning a rabbit and its like from game. So Allaah said,

"**O you who believe! Do not kill game whilst you are in a state of ihraam.**" [Sooratul-Maa'idah 5:95]

Up until He said,

"**...as judged by two just men from amongst you.**" [Sooratul-Maa'idah 5:95]

So I implore you by Allaah: Is the judgement of men with regards to a rabbit and its like from game better, or their judgement concerning their blood and reconciliation between them?! And you must know that if Allaah had wished, He would have judged and not relegated that to the men. And Allaah the Mighty and Majestic has said concerning the woman and her husband,

"**And if you fear a breach amongst the two of them, then appoint two arbitrators, one from his family and one from hers. And if they both wish for peace, then Allaah will bring about their reconciliation.**" [Sooratun-Nisaa' 4:35]

So Allaah made the judgement of the men a tradition to be believed in. So do you leave this?" They said, 'Yes!' He said, "As for your statement that he fought and he did not take prisoners, nor did he take war booty, then do you revile your mother, 'Aa'ishah? Then you must declare her lawful in that which you have declared lawful with regards to other than her! So if you were to do that, then you would become disbelievers, as she is

your mother. And if you say, 'She is not our mother,' then you have disbelieved. Since, Allaah says,

"**The Prophet is closer to the Believers than their own selves, and his wives are their mothers.**" [Sooratul-Ahzaab 33:6]

So you are revolving around two positions of misguidance. Regardless of which of them you adopt, you have adopted misguidance." So they began to look at each other.' 'I said, 'Have you left from this?' They said, 'Yes!' 'And as for your statement, that he erased the title of 'Leader of the Believers' from his name, then I shall come to you with one whom you are pleased with and I shall see you. Indeed, you have heard that on the day of al-Hudaybiyyah, the Prophet (*sallallaahu 'alayhi wa sallam*) made a treaty with Suhayl Ibn 'Amr and Abaa Sufyaan Ibn Harb. So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said to the Leader of the Believers ('Alee), "Write O 'Alee: These are the terms of peace agreed upon by Muhammad the Messenger of Allaah." So the pagans said, 'No, by Allaah! Had we known that you were the Messenger of Allaah, we would not have fought you.' So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "O Allaah! You know that I am the Messenger of Allaah. Write O 'Alee: These are the terms of peace agreed upon by Muhammad Ibn 'Abdullaah."[7] So by Allaah, the Messenger of Allaah was better than 'Alee, yet he was not removed from Prophethood when he erased the title from his name." Stated 'Abdullaah Ibn 'Abbaas (*radiyallaahu 'anhumaa*), "So two thousand of those people repented, and the rest were killed upon misguidance."[8]

So in this story, two thousand from amongst the *Khawaarij* repented from their falsehood, due to clarification and elucidation which emanated from Ibn 'Abbaas (*radiyallaahu 'anhumaa*). So in that is proof that there is in the referring back to the people of knowledge, security from evils and tribulations. Indeed, Allaah the Mighty and Majestic said,

"**So ask the people of remembrance if you do not know.**" [Sooratun-Nahl 16:43]

A Group that was Interested in an Opinion of the Khawaarij Repents from Their Falsehood After Listening to Jaabir Ibn 'Abdullaah:

And from that which proves that referring back to the people of knowledge is better for the Muslims in the affairs of their Religion and their worldly life is that which is related by Muslim in his *Saheeh* (no. 191), from Yazeed al-Faqeer who said, "I used to have an

[7] Related by al-Bukhaaree (5/303-304) and Muslim (12/134-138), from the *hadeeth* of al-Baraa' Ibn 'Aazib (*radiyallaahu 'anhu*).

[8] This incident has been related by 'Abdur-Razzaaq in *al-Musannaf* (no. 18678), Ahmad (1/342), Aboo 'Ubayd in *al-Amwaal* (no. 444), an-Nisaa'ee in *Khasaa'is 'Alee* (no. 190), al-Fasawee in *al-Ma'rifah wat-Ta'reekh* (1/522-524), Aboo Nu'aym in *Hilyatul-Awliyaa'* (1/318-320), al-Bayhaqee in *as-Sunanul-Kubraa* (8/179), Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (2/103-104), Ibnul-Jawzee in *Talbees Iblees* (p. 91-93), Abul-Farj al-Jareeree in *al-Jaleesus-Saalihil-Kaafee* (1/558-560) and Ibn Katheer in *al-Bidaayah wan-Nihaayah* (7/281).

interest in an opinion from amongst the opinions of the *Khawaarij*. So we went out in a group possessing great number. We wanted to perform the *Hajj* (pilgrimage), then we went out to the people. He said, ‘So we passed by al-Madeenah when Jaabir Ibn ’Abdullaah (*radiyallaahu ’anhu*) was speaking to the people – whilst sitting up against a post – about the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*).’ He said, ‘So when he mentioned the people of the Hellfire, I said to him, ‘O Companion of the Messenger of Allaah! What is this that you are speaking about? Allaah says,

“**Indeed, whomsoever You enter into the Fire, indeed, You have disgraced him.**” [Soorah Aali-’Imraan 3:92]

And,

“**Every time they wish to be taken out from there, they will be placed back therein.**” [Sooratus-Sajdah 32:20]

So what is this that you are saying?’ He said, ‘So he said, ‘Do you read the *Qur‘aan*?’ I said, ‘Yes!’ He said, ‘So have you heard about the station (*maqaam*) of Muhammad (*’alayhis-salaam*), meaning, that in which he will be resurrected?’ I said, ‘Yes!’ He said, ‘Indeed, it is the praiseworthy station of Muhammad (*sallallaahu ’alayhi wa sallam*), with which Allaah will take out those whom He will take out.’ He said, ‘Then he described the placing of the Bridge (*as-Siraat*) and the passing of the people over it.’ He said, ‘And I feared that I would memorize that.’ He said, ‘Not to mention that he alleged that a people will be taken out of there after abiding therein.’ He said, ‘Meaning, they would be taken out of it as if they were the wood of the ebony tree.’ He said, ‘So they would enter into a river from amongst the rivers of Paradise. So they would bathe in it. So they would come out as if they were white paper.’ So we returned and said, ‘Woe to you! Do you hold that the Shaykh would lie upon the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*)?!’ So we repented. By Allaah, every one of us abandoned the *Khawaarij*, except one man, or as Aboo Nu’aym has stated.” And Aboo Nu’aym is al-Fadl Ibn Dakeen, he is one of the men in the *isnaad*. Indeed, Ibn Katheer (d.774H) mentions in his *tafseer* of the statement of Allaah the Exalted in Sooratul-Maa‘idah,

“**They will long to get out of the Fire, but never will they get out from there.**” [Sooratul-Maa‘idah 5:37]

He mentions this *hadeeth* of Jaabir according to Ibn Abee Haatim and Ibn Mardawayh and other than the two of them. So it proves that this group was afflicted by amazement at an opinion of the *Khawaarij*, which contained *takfeer* of the one who commits a major sin and holding him to be in the Fire forever. So when they met Jaabir (*radiyallaahu ’anhu*) and he clarified the affair to them, they adopted that which he had directed them to, and they abandoned their previous false understanding. So they abandoned the *Khawaarij* whom they had given importance to after the Hajj. So this is from the greatest points of benefit that the Muslim attains benefit from, by returning back to the people of knowledge.

YOUNG AGE IS A CAUSE FOR FAULTY UNDERSTANDING:

And that which additionally proves the danger of extremism in the Religion, deviation from the truth and opposition to that which *Ahlus-Sunnah wal-Jamaa'ah* are upon is the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), from the *hadeeth* of Hudhayfah (*radiyallaahu 'anhu*), "Indeed, what I fear for you most is a man who will recite the *Qur'aan*, until his pleasure from that can be seen. He will be destruction for Islaam, he will discard it and fling it behind his back. He will strive against his neighbour with the sword and charge him with *Shirk*." I said, "O Prophet of Allaah! Which of them is more worthy of being charged with *Shirk*, the one making the charge, or the one being charged with it?" He said, "The one charging with it of course."[9]

Young age is a most likely cause for poor understanding. That is proven by what is related by al-Bukhaaree in his *Saheeh* (no. 4495), with his *isnaad* leading to Hishaam Ibn 'Urwah, from his father, that he said, "I said to 'Aa'ishah, the wife of the Prophet (*sallallaahu 'alayhi wa sallam*), and I was young in age at that time, 'Do you see the statement of Allaah the Blessed and Exalted,

"**Indeed, as-Safaa and al-Marwah are the symbols of Allaah. So it is not a sin upon him who performs Hajj or 'Umrah to the House to offer circumambulation between them.**" [Sooratul-Baqarah 2:158]

So I do not see that there is any sin upon someone who does not offer circumambulation between them.' So 'Aa'ishah said, 'No! If it were as you say, then it would have said that there is no sin upon the one who does not perform circumambulation between them. Indeed, this *aayah* was revealed concerning the *Ansaar*, as they would praise Manaat. And Manaat was put beside a place called Qudayd. So they had a problem with offering circumambulation between as-Safaa and al-Marwah. So when Islaam came, they asked the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) about that. So Allaah revealed,

"**Indeed, as-Safaa and al-Marwah are the symbols of Allaah. So it is not a sin upon him who performs Hajj or 'Umrah to the House to offer circumambulation between them.**" [Sooratul-Baqarah 2:158]."

And 'Urwah Ibnuz-Zubayr was from the best of the *taabi'een*, he was one of the seven *fuqahaa'* (jurists) of al-Madeenah at the time of the *taabi'een*. Indeed, the excuse for his faulty understanding at the time that he asked the question was that he was young in age. So this clarifies that young age is a cause for faulty understanding, and that returning back to the people of knowledge results in goodness and security.

[9] **Saheeh:** Related by al-Bukhaaree in *at-Taareekh*, Aboo Ya'laa, Ibn Hibbaan and al-Bazzaar. Refer to *as-Saheehah* (no. 3201) of al-Albaanee.

With Which Intellect and Religion can Suicide Bombings and Destruction be Considered Jihaad?

After this introduction, which mentions that *Satan* enters upon the people of worship by corrupting their Religion through excessiveness and extremism in the Religion, as occurred with the *Khawaarij* and the group that was interested in their opinion. And we mentioned that the path to security from the *fitan* (trials, tribulations) is by returning back to the people of knowledge, just as those two thousand people from amongst the *Khawaarij* returned after debating with Ibn 'Abbaas (*radiyallaahu 'anhumaa*), and as the large left that which it had previously given attention to from falsehood, by returning back to Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhumaa*).

After this introduction, I say: the night does not resemble the day! Indeed, that which has occurred from suicide bombings and destruction in the city of ar-Riyaad and whatever was discovered as a result of that from weapons and explosives in Makkah and al-Madeenah in the earlier part of this year, 1424H, then it is all the end result of being misled by *Satan* and his beautification of excessiveness and extremism for those who were responsible for that. So these events that have occurred are from the most disgraceful of crimes and corruption in the earth. And what is more disgraceful is that *Satan* beautifies these events as *Jihaad* for the one who carries them out. So with which intellect and Religion can suicide, killing of Muslims and those under protection by treaties, terrorizing those under security, turning women into widows and children into orphans and the destruction of buildings along with whatever is inside them be considered *Jihaad*!?

Indeed, I saw that I should mention that which is possible from the texts of the Book and the *Sunnah*, at the advent of previous laws, concerning the grave affair and danger of killing. And I felt that I should mention the texts of the Book and the *Sunnah* about the Muslim committing suicide, as well as killing other Muslims and those who are protected by treaties, whether intentionally or mistakenly. I have done that so as to establish the evidence and clarify the goal, so that whosoever chooses destruction thereafter can be destroyed upon clear proof, and so that whosoever chooses life thereafter can live upon clear proof.

And I ask Allaah the Mighty and Majestic to guide those who have been misguided, to the correct path, and to take them out of the various types of darkness and bring them into the light and so that the Muslims can guard themselves against the most evil of evils. Indeed, Allaah is All-Hearing, the Answerer.

WHAT HAS COME CONCERNING THE GRAVE DANGER IN THE AFFAIR OF KILLING IN THE ANCIENT LAWS:

Stated Allaah the Mighty and Majestic concerning one of the children of Aadam,

"**So the self of the other encouraged him, and made fair-seeming to him the murder of his brother. So he murdered him and became one of the losers.**" [Sooratul-Maa'idah 5:30]

And Allaah the Mighty and Majestic said,

"**Due to that, We ordained for the Children of Israa'eel, that if anyone killed a person not in retaliation for murder, or to spread corruption in the land; it would be as if he had killed all of mankind, and if anyone saved a life, it would be as if he saved all of mankind.**" [Sooratul-Maa'idah 5:32]

The Prophet (*sallallaahu 'alayhi wa sallam*) said, "No one kills another person out of transgression, except that the burden for that falls upon the first son of Aadam, because he was the first one to begin the practice of killing."[10] And Allaah the Mighty and Majestic said about His Messenger, Moosaa (*'alayhis-salaam*) that he said to Khidr,

"**Have you killed an innocent person who had killed none? Indeed, you have committed an evil thing!**" [Sooratul-Kahf 18:74]

And Allaah said about him,

"**The man from his party asked him for help against his foe, so Moosaa struck him with his fist and killed him. He said, "Indeed, this is the work of Satan, since he is a plain misleading enemy." He said, "My Lord! Indeed, I have wronged myself, so forgive me." So He forgave him. Indeed, He is the Oft-Forgiving, the Most Merciful.**" [Sooratul-Qasas 28:15-16]

And there occurs in *Saheeh Muslim* (no. 2905), from Saalim Ibn 'Abdullaah Ibn 'Umar, who said, 'O people of al-'Iraaq! How do you ask about the minor sin whilst you are committing the major sin?! I heard my father, 'Abdullaah Ibn 'Umar (*radiyallaahu 'anhumaa*) saying, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) say, 'Indeed, the *fitnah* (trial, tribulation) will come from here." And he pointed with his hand towards the east. 'And you will be striking the necks of each other. And Moosaa killed a person from amongst people of Fir'awn by mistake, so Allaah the Mighty and Majestic said to him,

"**Then you killed a man, but We saved you from great distress and tried you with a heavy trial.**" [Soorah Taa Haa 20:40].'"

[10] Related by al-Bukhaaree (no. 3335) and Muslim (no. 1677).

And the statement of Saalim Ibn ’Abdullaah, ‘How do you ask about the minor sin whilst you are committing the major sin,’ points out that which occurred from his father, as is related in *Saheehul-Bukhaaree* (no. 5994), that a man from amongst the people of al-’Iraaq asked him about killing mosquitoes. So he said, ‘Look at this one! He asks me about killing mosquitoes whilst they have killed the son of the Prophet (*sallallaahu ’alayhi wa sallam*). And I heard the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) saying, ‘They are my two sweet basils in this world.” He was referring to al-Hasan and al-Husayn (*radiyallaahu ’anhumaa*).

And Allaah the Exalted said,

“**And We took your covenant, “Do not shed the blood of your people, nor turn your own people out from their dwellings.” Then, you ratified this, and you shall bear witness to it.**” [Sooratul-Baqarah 2:84]

And Allaah the Exalted said,

“**And We ordained therein for them, “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” However, if anyone remits the retaliation by way of charity, it shall be for him an expiation.**” [Sooratul-Maa‘idah 5:45]

WHAT HAS COME CONCERNING THE MUSLIM COMMITTING SUICIDE, INTENTIONALLY OR UNINTENTIONALLY:

Allaah the Mighty and Majestic said,

“**O you who believe! Do not eat up wealth amongst yourselves, except that it be a trade amongst you, by mutual consent. And do not kill yourselves. Indeed, Allaah is Most Merciful to you. And whosoever commits that through aggression and injustice, We shall cast him into the Fire. And that is easy for Allaah.**” [Sooratun-Nisaa‘ 4:29-30]

And the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, “Whosoever kills himself with something in this world, then he will be punished with it on the Day of Judgement.”[11]

From Abee Hurayrah (*radiyallaahu ’anhu*), that the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, “Whosoever kills himself by throwing himself off a mountain, then he will be in the Fire of Hell, throwing himself into it, abiding therein forever. And whosoever kills himself by drinking poison, then his poison will be in his hand in the Fire, and he will be drinking it in Hell, abiding therein forever. And whosoever kills himself with a weapon of iron, then his weapon of iron will be in his hand, and he will be stabbing himself in the stomach whilst abiding eternally in the Fire.”[12]

And there occurs in *Saheehul-Bukhaaree* (no. 1365), from Abee Hurayrah (*radiyallaahu ’anhu*) who said, ‘The Prophet (*sallallaahu ’alayhi wa sallam*) said, ‘The one who strangles himself will be strangling himself in the Fire, and the one who stabs himself will be stabbing himself in the Fire.” So this *hadeeth* additionally occurs in the *Musnad* (no. 9618) of Imaam Ahmad and other than him. And in it is the addition, “And the one who kills himself by taking a dive from a high place, shall be taking a dive in the Fire.”[13]

From al-Hasan who said, ‘Jundub (*radiyallaahu ’anhu*) related a *hadeeth* to us in this mosque. So we did not forget, and we did not fear that we would forget. And we did not fear that Jundub would lie upon the Prophet (*sallallaahu ’alayhi wa sallam*). He said, ‘There was a man who sustained a wound, so he killed himself. So Allaah said, ‘My servant hurried to bring death upon himself, so I have declared Paradise unlawful for him.”’[14]

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[11] Related by al-Bukhaaree (no. 6047) and Muslim (no. 176), from the *hadeeth* of Thaabit Ibn Dahhaak (*radiyallaahu ’anhu*).
[12] Related by al-Bukhaaree (no. 5778) and Muslim (no. 175).
[13] Refer to *Silsilatus-Saheehah* (no. 3421) of Imaam al-Albaanee.
[14] Related by al-Bukhaaree (no. 1364) and Muslim (no. 180).

And Ibn Hibbaan relates in his *Saheeh*, *Mawaaridudh-Dhamaan* (no. 763), from Jaabir Ibn Samurah (*radiyallaahu 'anhu*), "A man sustained a wound. So he took his sword and stabbed himself with it. So the Prophet (*sallallaahu 'alayhi wa sallam*) did not pray over him." Stated al-Albaanee about it in *Saheehut-Targheeb* (no. 2357), "It is *saheeh* due to other than itself."
As for someone committing suicide unintentionally, then he is excused, not disparaged, due to the statement of Allaah the Mighty and Majestic,

"**And there is no sin upon you if you make a mistake therein, except in regard to what your hearts deliberately intend.**" [Sooratul-Ahzaab 33:5]

And His statement,

"**Our Lord! Do not take us to account when we forget or fall into error.**" [Sooratul-Baqarah 2:286]

And Allaah said, "Indeed, I have responded."[15]

[15] Related by Muslim (no. 126).

What Has Come Concerning the Killing of a Muslim, With Just Cause, or Without Just Cause:

The killing of a Muslim can occur with just cause, or without just cause. It can occur with just cause in the form of retribution and prescribed punishment. And killing without just cause can occur intentionally, or unintentionally. Indeed, Allaah the Mighty and Majestic said concerning killing that occurs intentionally,

"**And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allaah are upon him, and a great punishment is prepared for him.**" [Sooratun-Nisaa' 4:93]

And Allaah said,

"**And those who do not call upon any other deity besides Allaah, nor do they kill the life that Allaah has declared unlawful, except for just cause, nor do they commit illegal sexual intercourse, and whosoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe and do righteous deeds. For them Allaah will change their sins into good deeds. And Allaah is Oft-Forgiving, Most Merciful.**" [Sooratul-Furqaan 25:68-70]

And Allaah the Exalted said in Sooratul-An'aam and al-Israa',

"**And do not kill anyone that Allaah has forbidden, except for a just cause.**" [Sooratul-Israa' 17:33] and [Sooratul-An'aam 6:151]

And Allaah said in Sooratul-An'aam,

"**And do not kill your children due to poverty. We provide for you and for them.**" [Sooratul-An'aam 6:151]

And Allaah said in al-Israa',

"**And do not kill your children for fear of poverty. We provide for them and for you. Indeed, killing them is a great sin.**" [Sooratul-Israa' 17:31]

And Allaah the Exalted said,

"**Indeed, they have lost who killed their children, from folly, without knowledge, and they have declared unlawful what Allaah made lawful for**

them. They have invented a lie against Allaah. They have indeed gone astray and were not guided." [Sooratul-An'aam 6:140]

And the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "The first of affairs to be judged between the people on the Day of Judgement are those involving the spilling of blood."[16]

Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) further asserted this when he spoke during the Farewell Sermon about the sanctity of the blood, wealth and honour of the Muslims by likening them to the sanctity of time and place. So from Abee Bakrah (*radiyallaahu 'anhu*) who said, 'The Prophet (*sallallaahu 'alayhi wa sallam*) delivered a sermon to us on the Day of Sacrifice. He said, "Do you know which day this is?" We said, "Allaah and His Messenger know best." So he remained silent until we thought that he might give it another name. He said, "Is today not the Day of Sacrifice?" We said, "Yes!" He said, "Which month is this?" We said, "Allaah and His Messenger know best." So he remained silent until we thought that he might give it another name. So he said, "Is it not *Dhul-Hijjah*?" We said, "Yes!" He said, "Which city is this?" We said, "Allaah and His Messenger know best." So he remained silent until we thought that he might give it another name. He said, "Is this not the Sacred City (Makkah)?" We said, "Yes!" He said, "So your blood, your wealth and your honour is sacred for you, like the sanctity of this day of yours, in this month of your, in this city of yours, until the day that you shall meet your Lord. Have I not conveyed the message to you?" They said, "Yes!" He said, 'O Allaah! Be a witness. So let the one who is present, inform the one who is absent. Perhaps the one to whom it is conveyed may understand it better than the audience that is present. So do not return to being disbelievers after me by striking the necks of one another."[17]

From Abee Hurayrah (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Remain far away from the seven grave sins." We said, "O Messenger of Allaah! What are they?" He said, "*Shirk* with Allaah, magic, declaring a person whom Allaah has declared unlawful, except with just cause, consuming interest, consuming the wealth of an orphan, fleeing on the day of a military expedition and falsely accusing chaste, believing, neglectful women."[18]

From Ibn 'Umar (*radiyallaahu 'anhumaa*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) who said, 'The believer shall not cease to be remain within the vastness of his Religion, as long as he does not spill blood that has been declared unlawful." And Ibn 'Umar said, "Indeed, from amongst the critical affairs from which there is no escape is when one falls into the spilling of unlawful blood in other than its proper place."[19]

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[16] Related by al-Bukhaaree (no. 6864) and Muslim (no. 1678).
[17] Related by al-Bukhaaree (no. 67, 1741) and Muslim (no. 1679); further support for this also occurs in the *hadeeth* if Ibn 'Abbaas (*radiyallaahu 'anhumaa*) as related by al-Bukhaaree (no. 1739), and in the *hadeeth* of Ibn 'Umar (no. 1742), and in the *hadeeth* of Jaabir as related by Muslim (no. 1217).
[18] Related by al-Bukhaaree (no. 2766 and Muslim (no. 145).
[19] Both of these narrations have been related by al-Bukhaaree (no. 6862-6963).

Stated ’Ubaadah Ibnus-Saamit (*radiyallaahu ’anhu*), ‘We were with the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) in a gathering, so he said, ‘Take an oath of allegiance to me that you will not associate anything with Allaah, you will not commit *zinaa* (adultery, fornication), you will not steal, you will not kill a person whom Allaah has declared unlawful, except with just cause. So whoever from amongst you remains loyal to this, then his reward is with Allaah. And whosoever falls into anything from that, then he is punished for it, then it will be expiation for him. And whosoever falls into something from that, but Allaah conceals it for him, then his affair rests with Allaah. If He wishes, He will pardon him, and if He wishes, He will punish him.”[20]

From Ibn ’Umar, from the Prophet (*sallallaahu ’alayhi wa sallam*) who said, “Whosoever carries a weapon against us, then he is not from amongst us.”[21]

From ’Abdullaah Ibn Mas’ood (*radiyallaahu ’anhumaa*) who said, ‘The Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, ‘The blood of a Muslim person who testifies that there is no deity worthy of worship besides Allaah is not lawful. Indeed, I am the Messenger of Allaah, except to one of three: [i] a life for a life; [ii] the one who has committed *zinaa* (adultery, fornication); [iii] and the one who has left his Religion and abandoned the *Jamaa’ah* (united body of Muslims).”[22]

And there occurs from him also, that the Prophet (*sallallaahu ’alayhi wa sallam*) said, “Cursing a Muslim is disobedience, and fighting him is disbelief.”[23]

From Ibn ’Abbaas (*radiyallaahu ’anhu*), that the Prophet (*sallallaahu ’alayhi wa sallam*) said, “The most hated of people to Allaah are three: [i] a heretical disbeliever inside the *haram*; [ii] the one who seeks to bring a tradition of *jaahiliyyah* (pre-Islaamic times of ignorance) into Islaam; [iii] and the one who seeks the blood of another person without just cause, so that he can spill his blood.”[24]

And Allaah the Mighty and Majestic said,

“**O you who believe! The law of equality in punishment** (al-Qisaas) **is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is alleviation and a mercy from your Lord. So after this whoever transgresses the limits, he shall have a painful torment. And there is the saving of a life for you in al-Qisaas - O men of understanding - that you may become from amongst the pious.**” [Sooratul-Baqarah 2:178-179]

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[20] Related by al-Bukhaaree (no. 18) and Muslim (no. 1709), and the wording is from Muslim.
[21] Related by al-Bukhaaree (no. 6874) and Muslim (no. 171).
[22] Related by al-Bukhaaree (no. 6878) and Muslim (no. 1676).
[23] Related by al-Bukhaaree (no. 48) and Muslim (no. 116).
[24] Related by al-Bukhaaree (no. 6882).

And there occurs in the *Saheeh* of al-Bukhaaree (no. 6896), from Ibn ’Umar (*radiyallaahu ’anhumaa*), ‘A young boy was murdered, so ’Umar said, ‘If all the people of San’aa‘ had participated in his murder, I would have killed all of them.” And Mugheerah Ibn Hakeem related from his father, “Indeed, four people killed a young boy, so ’Umar said...” And he related a similar statement.
And there occurs in the *Saheeh* of al-Bukhaaree (no. 7152), from Jundub Ibn ’Abdullaah (*radiyallaahu ’anhu*), who said, “Indeed, the first thing the human body will purify is its stomach, so whoever can manage to only eat that which is lawful, then let him do so. And whosoever does as much as he can so that nothing intervene between him and Paradise, except a handful of blood that he has spilled, then let him do so.” Stated al-Haafidh (Ibn Hajr) in *al-Fath* (13/130), “And it has come in *marfoo’* (raised) form from at-Tabaraanee as well, by way of Ismaa’eel Ibn Muslim, from al-Hasan, from Jundub. And its wording is, ‘You know that I heard the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) saying, ‘There will be nothing else to prevent one of you from entering into Paradise, but he will see it as a handful of the blood of a Muslim that he murdered without just cause.” So even though this has not been mentioned as being clearly raised to Prophet (*sallallaahu ’alayhi wa sallam*), it must be ruled as *marfoo’*, because he (Jundub) would not speak from his own opinion. And it is a serious threat against killing a Muslim without just cause.”

And the Prophet (*sallallaahu ’alayhi wa sallam*) said, “Whosoever revolts against my *Ummah*, striking its righteous and its disobedient ones, not excluding the believer and not honouring the treaties of those under protection, then he is not from me and I am not from him.”[25]

And the following *Prophetic Statements* have not been mentioned in the *Saheehayn*. They are from that which is mentioned by al-Mundhiree in *at-Targheeb wat-Tarheeb*, and they have been authenticated by al-Albaanee in *Saheehut-Targheeb wat-Tarheeb* (1/629-634):

From al-Baraa‘ (*radiyallaahu ’anhu*), that the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, “The ending of the world is not worth as much to Allaah as is the killing of a Muslim without just cause. And even if all the people of the heavens and the people of the earth were to participate together in the killing of a believer, Allaah would enter all of them into the Fire.”

From ’Abdullaah Ibn ’Amr (*radiyallaahu ’anhumaa*), that the Prophet (*sallallaahu ’alayhi wa sallam*) said, “The ending of the world is not worth as much to Allaah as is the killing of a Muslim man.”

And from Buraydah who said, ‘The Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) said, ‘The killing of a believer is greater to Allaah than the ending of the entire world.”

From Abee Sa’eed and Abee Hurayrah (*radiyallaahu ’anhumaa*), from the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*) who said, “If all of the people in the heavens and

[25] Related by Muslim (no. 1848).

all the people in the earth were to participate together in spilling the blood of believer, Allaah would certainly enter them all into the Fire."

From Abee Bakrah (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "If the people of the heavens and the earth were to come together to kill a Muslim, Allaah would certainly enter all of them upon their faces into the Fire."

From Mu'aawiyah (*radiyallaahu 'anhu*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Allaah forgives every sin by which He is disobeyed, except the man who dies as a disbeliever, or the man who kills a believer intentionally."

From Abud-Dardaa' (*radiyallaahu 'anhu*) who said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Allaah forgives every sin that He is disobeyed with, except the man who dies as a polytheist, or the one who kills a believer intentionally."

From Abee Moosaa (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "When Iblees sends out his soldiers, he says, "Whosoever betrayed a Muslim today, I will place the crown upon him." He said, "So this one comes and says, "I did not leave him until he divorced his wife." He says, "I suspect that he will marry." So this one comes and says, "I did not leave him until he was undutiful to his parents." So he says, "I suspect that he will be dutiful to them." So this one comes and says, "I did not leave him until he committed *Shirk*." So he says, "You, you!" So this one comes and says, "I did not leave him until he killed." So he says, "You, you!" And he placed the crown upon him."

And from 'Ubaadah Ibnus-Saamit (*radiyallaahu 'anhu*), from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) who said, "Whosoever kills a believer and rejoices (*aghtabata*) in his killing, then Allaah will not accept from him expenditure, nor equity." It was related by Aboo Daawood, then he relates from Khaalid Ibn Dahqaan, 'I asked Yahyaa Ibn Yahyaa al-Ghassaanee about his statement, "*aghtabata* (rejoices)", so he said to me, "Those who kill in times of tribulation. So one of them kills another, and he holds himself to be upon guidance, he does not need to seek forgiveness from Allaah; meaning, for that action."

And from Abee Sa'eed (*radiyallaahu 'anhu*), from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "A neck will come out of the Fire, so it will say, "I have been delegated over three today: [i] over every obstinate oppressor; [ii] whosoever associates another deity along with Allaah; [iii] and whosoever kills a person without just cause." Then it will turn upon them and fling them into the throngs of the Fire."

As for killing a believer unintentionally, then Allaah has obligated compensation and retribution for it. Allaah the Exalted said,

"**It is not for a believer to kill another believer, except that it be by mistake. And whosoever kills a believer by mistake, then he must set free a believing**

slave and a compensation must be given to the family of the deceased, unless they remit it.” [Sooratun-Nisaa‘ 4:92]

Up until He said,

“**And whosoever finds this beyond his means, then he must fast for two consecutive months, in order to seek repentance from Allaah. And Allaah is All-Knowing, All-Wise.**” [Sooratun-Nisaa‘ 4:92]

What Has Come Concerning Killing the One Under Protection of a Treaty, Intentionally or by Mistake:

The killing of a *dhimmee* (free non-Muslim), *mu'aahad* (ally) and *musta'man* (one who is under protection) is unlawful. Indeed, a severe threat has been mentioned concerning that. Indeed, al-Bukhaaree relates in his *Saheeh* (no. 3166), from 'Amr Ibn 'Abdullaah (*radiyallaahu 'anhumaa*), from the Prophet (*sallallaahu 'alayhi wa sallam*) who said, "Whosoever kills a person who was a *mu'aahad*, he will not be able to smell the fragrance of Paradise, even though its fragrance can be smelled for the walking distance of forty years." This is mentioned by al-Bukhaaree in the book of *al-jizyah* (taxes for disbelievers) under the chapter, "Chapter: The sin of the one who kills a *mu'aahad* who has not committed any crime." And he mentions it in the book of compensations, under the chapter, "Chapter: The sin of the one who kills a *dhimmee* who has not committed any crime." And it also occurs under the wording, "Whosoever kills a person who was *mu'aahid* will not smell the fragrance of Paradise, even though its smell can be found for the walking distance of forty years."

Stated al-Haafidh Ibn Hajr in *al-Fath* (12/259), "Likewise, he brought the chapter heading of the *dhimmee,* yet he mentioned the *mu'aahid*. And in the chapter heading of *al-jizyah* (taxes for non-Muslims), he brought the wording, "Whosoever kills a *mu'aahad...*" as is apparent in the narration. So the intended meaning of this is that whosoever has a treaty with the Muslims, whether it be by agreement of a *jizyah*, or a truce with a Muslim ruler, or protection from a Muslim."

And this *hadeeth* is related by an-Nisaa'ee with the wording "Whosoever kills a person from amongst the people of *dhimmah* (protection), then he will not find the fragrance of Paradise, even though the fragrance of Paradise can be found for the walking distance of forty years." And he also relates it (no. 4749) with a *saheeh isnaad*, from a man from amongst the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*), that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Whosoever kills a man from amongst the people of *dhimmah*, then he will not be able to find the fragrance of Paradise, even though its fragrance can be found for the walking distance of forty years." And from Abee Bakrah (*radiyallaahu 'anhu*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'Whosoever kills a *mu'aahad* at other than his time, then Allaah has made Paradise unlawful for him."[26]

And the meaning of "at other than his time" refers to him being killed at other than the time at which it becomes permissible to kill him, such as when there is no treaty of protection; this was stated by al-Mundhiree in *at-Targheeb wat-Tarheeb* (2/635). Then, he said, "This is related by Ibn Hibbaan in his *Saheeh*. And he says it with the wording, 'Whosoever kills a person who was under protection, with other than its due

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[26] **Saheeh:** Related by Aboo Daawood (no. 2670) and an-Nisaa'ee (no. 4747) with a *saheeh isnaad*. And an-Nisaa'ee adds the statement, "He will not be able to smell its fragrance."

right will not smell the fragrance of Paradise, even though the fragrance of Paradise can be found for the walking distance of forty years.'" And al-Albaanee said about this narration, "It is *saheeh* due to other than itself."

As for killing the one under protection unintentionally, then Allaah has obligated a compensation and retribution for it. Allaah the Mighty and Majestic said,

"**And if he belonged to a people with whom you have a treaty of mutual alliance, compensation must be paid to his family, and a believing slave must be freed. And whosoever finds this beyond his means, then he must fast for two consecutive months, in order to seek repentance from Allaah. And Allaah is All-Knowing, All-Wise.**" [Sooratun-Nisaa' 4:92]

And I say in conclusion: Fear Allaah – O youth – with regards to yourselves. Do not become prey for *Satan*. He gathers up for you the dishonour of this worldly life and the punishment of the Hereafter. And fear Allaah with regards to the Muslims, from amongst the elderly, the middle-aged and the youth. And fear Allaah with regards to the Muslim women, from amongst the mothers, daughters, sisters, maternal aunts and paternal aunts. And fear Allaah with regards to the elderly who ware bowing and the babies who are breastfeeding. And fear Allaah with regards to the spilling the blood of the innocent and the wealth of the unlawful.

"**So fear the Fire whose fuel is men and stones.**" [Sooratul-Baqarah 2:24]

"**And fear a day when you shall be brought back to Allaah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.**" [Sooratul-Baqarah 2:281]

"**On the day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.**" [Soorah Aali-'Imraan 3:30]

"**The day when a man shall flee from his brother, and his mother and his father, and from his wife and his children. Every man, that day, will have enough to make him careless of others.**" [Soorah 'Abasa 80:37]

Awaken from your slumber and become attentive from your heedlessness. Do not be the riding animal for *Satan* to cause corruption in the earth.

And I ask Allaah the Mighty and Majestic to grant the Muslims understanding of their Religion, and to safeguard them from the misguidance of tribulations (*fitan*), whatever is apparent from them and whatever is hidden. And may the salutations, peace and blessings of Allaah be upon His servant and Messenger, Muhammad, upon his family and all of his Companions.